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due solely to the impertinent obtrusion by missionary fanatics of the religious question. "Our commercial invasion," says Mr. Speer (Vol. II, p. 668), "which we complacently regard as free from all religious bearings, does not appear so to a single oriental or African people. . . . The western movement is a religious movement. It deals directly, unavoidably, and powerfully with the eastern religions."

As to the result of this "unavoidable contact" of Christianity with eastern religions, there need be no question. The life is dying out of these ancient faiths. They have their contribution to make, no doubt, to the religion which shall supplant them, but in making it they will serve their destined purpose and cease to be.

A. K. P.

The Messianic Hope in the New Testament. By SHAILER MATHEWS. Decennial Publications of the University of Chicago, Second Series, Vol. XII. Chicago: 1905. Pp. xx+338.

It is not too much to say that this volume contains one of the most masterly studies of New Testament thought to be found in modern theological literature. We use the word "masterly" of set purpose, for Professor Mathews moves with consummate ease through the many fields of knowledge which have to be traversed by an investigator of the theme he has chosen. The theme is, indeed, an attractive one. It is almost surprising that it has not before now been adequately grappled with. Yet if any exhaustive treatment had been attempted before the apocalyptic literature of Judaism had been thoroughly studied, it must have suffered seriously from a lack of perspective, a failure to appreciate the background against which the messianic hope stands out. The title itself bears noteworthy testimony, for it reminds us that "messianism . . . is that fixed social belief of the Jewish people that Jehovah would deliver Israel and erect it into a glorious empire to which a conquered world would be subject. . . . The king was but an accessory, and . . . might not figure, except by implication, in one's hope for the nation's future" (p. 3).

But, in addition to a profounder knowledge of pseudepigraphal Jewish literature, there prevails increasingly among scholars a recognition of the predominant eschatological strain which runs throughout the writings of the New Testament. This eschatology is indissolubly connected with the in-breaking of the messianic age. Hence an interpretation of the messianic hope must prove an invaluable contribution to the comprehension of New Testament Christianity as a whole. But Professor Mathews aims at something more vital than an exegetical study of "eschatological messianism"

as it appears in Judaism and the New Testament. His ultimate purpose is "to determine the influence of such an element in Christian thought, and as far as possible to discover what would be the result upon historical Christianity if it were removed or, more properly speaking, allowed for" (p. xx).

The work, whose plan is an admirable example of the genuine historical method, falls into four main parts: "The Messianism of Judaism," "The Messianism of Jesus," "The Messianism of the Apostles," and "Christian Messianism and the Christian Religion." Each of these sections is treated with extraordinary suggestiveness and insight. It need scarcely be said that no relevant literature of importance has been ignored.

The author begins by showing that the idealism of the prophets tended, in the New Testament period, to follow two lines of development: (1) "the revolutionary messianism of the masses," "something like a genuinely religio-social movement," and (2) "the eschatological messianism of the literary classes, notably the Pharisees" (p. 10). This latter he characterizes as "scholastically religious and quite without social content." The description, however, seems scarcely fair to the many instances of genuinely religious aspiration which may be traced throughout the apocalyptic writings.

Nowhere could there be found a more instructive summary of the "common elements of eschatological messianism" than that presented on pp. 52-54. To give the briefest outline, they may be thus formulated: (1) Two ages, "this age" and "the coming age." (2) "The belief that the present age is evil." (3) "The belief that the good age is to be introduced by God or his representative through some sort of catastrophe." (4) "The judgment, which is at times identified with the catastrophic punishment of the enemies of the Jews." (5) "The introduction of the new kingdom of the Jews, which is also understood to be the kingdom of God or heaven." "This kingdom is the great characteristic of the new age." (6) "The resurrection of the righteous." (7) "The personal Messiah." The only criticism we should be inclined to make on this summary refers to (5), where the question arises as to whether "righteous" might not be substituted for "Jews."

Perhaps the interest of the discussion centers in the chapters which treat of Jesus' conception of himself as Messiah, and the content of his messianic self-consciousness. These are models of sane judgment and careful penetration. In discussing Jesus' conception of his messiahship, the author naturally starts with the baptism, and goes on to the temptation, which is the outcome of the earlier experience, showing that in this mys-

terious spiritual conflict, "Jesus is not confronted with any doubt as to a possible deception in the baptismal experience, but rather with the possibility of misusing miraculous powers known to be his through that experience" (p. 91). From that time forward there is an accumulation of evidence, here detailed, for the messianic self-estimate of Jesus, culminating in the scene at Cæsarea Philippi where he deliberately accepts his disciples' confession of faith in himself. In this connection Professor Mathews has an admirable discussion of the crucial title "Son of Man." Those who have followed the unilluminating philological arguments of Wellhausen, Lietzmann, and others, who attempt to prove that the Aramaic term is simply equivalent to "man," will fully appreciate our author's statement that "in no case is the idea of *sonship* of man vital to the term as Jesus used it. Whatever force one finds in it must be one of connotation, not of strict translation" (p. 103). This seems to us precisely true. To recognize its truth is to be saved the trouble of laboring through pages of irrelevant discussion. The origin of the title is rightly found in Dan. 7:13. "In the mind of Jesus himself it would express his messianic character in its moral and exemplary aspects" (p. 106). It is impossible to refer in detail to the wealth of suggestive material compressed within the chapter on the content of Jesus' messianic self-consciousness. But we must point out one or two of the lines along which Professor Mathews endeavors to answer a question posited by himself. After indicating how Jesus modified the current messianic conceptions, he asks: "Were these modified messianic concepts so regulative and so absolutely essential to his function and his doctrine that to remove them would destroy his religious significance?" (p. 120). To begin with, he shows that the center of Jesus' teaching is "not the kingdom of God with its mingled ethnic and political connotation; it is *eternal life*." This conception "was not given by Judaism," but by "the conscious experience of Jesus" (p. 123). Further, in making the thought of God as love the basis of his ethical teaching, Jesus "had passed quite beyond the sphere of the messianic expectation and had entered that of universal religious faith" (p. 125). But an examination of his inner experience leads still farther. It results in the conviction that "the real meaning of Jesus in history is not in the ascription to him of a messianic future on the part of his followers, but rather in a personality which, when fully read by himself, compelled him to regard himself as the one destined to undertake and enjoy a messianic future. . . . It was because he saw himself so supreme that he was forced to use the extremest valuations of his day and people to express his own self-consciousness" (pp. 128, 129).

The section on Pauline messianism is extremely successful from the

standpoint of both exegesis and theological construction. The two great elements of the apostolic thought, the author holds, were (1) "the belief that Jesus was the eschatological Christ," and (2) "the experience of the spirit which came in consequence of such belief" (p. 177). But, after all, "eschatological messianism is not the material but the form of Paulinism" (p. 206). "Paulinism as a fulfilled pharisaic messianism might have had vast influence among the Jews, proselytes, and 'devout' gentiles of Palestine and the empire at large; but Paulinism as the exposition of the meaning, the blessings, and the ethical and ontological possibilities of a life of trust in a loving heavenly Father, is bounded by no age or place or archæological knowledge. It is the veritable Christianity of Jesus himself" (p. 223).

Footnotes such as those on the importance of the book of Daniel (p. 20), *ὁ υἱὸς τοῦ Θεοῦ* (pp. 46, 47), *ἡ βασιλεία τῶν οὐρανῶν* (p. 68), and terse characterizations like that of pharisaism (p. 109), of the *πνεῦμα* in believers (pp. 179 f.), of the second-Adam doctrine (p. 192), of Paul's significance as an ethical teacher (p. 217), are typical of the quality of a book which every serious student of the New Testament must possess and master.

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